UNITY

An Organ of Reasonable Religion.

"One God, one law, one element,
And one far-off divine event
To which the whole creation moves."—*Tennyson.*

No. 23. [Vol. II.—11.] August, 1905. ONE PENNY.

Varieties.

A tyrant God, the soul's despair,
No more beclouds our earthly lives;
The heavens are wide, and room is there
For every soul that upward strives.

In love to God and love to man
Our simple creed finds ample scope;
Secure in God's unerring plan,
We walk by faith, are saved by hope.
—F. H. Hedge ,D.D.

Because I believe that love is mightier than fear; because I hold that the thought of Jesus, the man, is grander than that of Jesus, the god; because I prefer to trust in the ever present spirit of God rather than in creeds and churches; I cling to the larger faith and hold that it is mighty to help and to save men.—Rev. C. J. Perry, B.A.

Follow with reverent feet the great example
Of Him whose holy work was doing good;
So shall the wide earth be our Father's temple,
Each loving life a psalm of gratitude.
—Whittier.

It must never be forgotten that the success of any revival movement—the crowds that attend the meetings, the enthusiasm kindled, the converts that stand up to be counted—is no evidence of the truth of the particular doctrine taught.
—Rev. K. C. Anderson, D.D.

As for capital punishment ,it is a clear evasion of our duty. What right have we, as someone has asked, to make a sort of Botany Bay of the world to come, and send our hardest cases there without consulting the wishes of the inhabitants?
—Ernest Crosby.

Unity of Unitarians.

All Unitarians in this age and country are, so far as I am aware, of one school; for they are practically one in their principles, largely one in their methods, prevailingly one in their spirit.

All Unitarians are more or less eclectic; all Unitarians are more or less individual. I do not know within so small a compass so large an amount of healthy divergence; or, on the other hand, so fixed an allegiance to the common principles which justify the individual independence.—(Rev. Principal A. Gordon, M.A.—From "Heads of English Unitarian History," 1/3 post free, from Essex Hall, London).

Unitarian Christianity.

We propose to trace an outline of Christian truths which we consider secure and durable as our very nature . . . In doing so, we shall be simply delineating Unitarian Christianity according to our conception of it.

Here, then, are our Five Points of Christianity, considered as a system of positive religious doctrine, viz.:—First: The truth of the Moral Perceptions in Man—not as the degenerate churches of our day teach, their pravity and blindness; secondly: the Moral Perfection of the Character of God—in opposition to the doctrine of his Arbitrary Decrees and Absolute Self-will; thirdly: the Natural awakening of the Divine Spirit within us—rather than its Preternatural Communication from without; fourthly: Christ, the pure Image and highest revelation of the Eternal Father—not his Victim and his Contrast; fifthly: a Universal Immortality, after the model of Christ's heavenly life—an immortality not of capricious and select salvation, with unimaginable torment as the general lot, but for all a life of spiritual development, of retribution, of restoration.—(Five Points of Christian Faith.)
—James Martineau.

Good Prevails.

The conditions of life are such that goodness must prevail in the end. Sin is sooner or later self-destructive, while goodness is reproductive of good. But if that be so—if in the world two forces confront each other, the nature of one of which is to eat itself away, and the nature of the other of which is to reproduce its like, to grow, to spread—then the battle between them may be very long, but in the end the former must necessarily disappear, and the latter must necessarily occupy the field.—R. A. Armstrong, B.A., from "God and the Soul," 1/3 post free, and in paper 8d. post free, Essex Hall, London).

Truth.

I.

Our highest truths are but half truths.
Think not to settle down for ever in any truth.
Make use of it as a tent in which to pass a summer night, but build no house of it, or it will be your tomb.
When you find the old truth irksome and confining,
When you first have an inkling of its insufficiency, and begin to descry a dim counter-truth looming up beyond,
Then weep not, but give thanks.
It is the Lord's voice, whispering "Take up thy bed and walk."

II.

The truth is one with the way and the life;
It is the climbing zig-zag road which we must travel;
It is the irrepressible growth which we must experience.
Hail the new truth as the old truth raised from the dead;
Hail it, but forget not that it, too, will prove to be a half-truth;
For, sooner or later, we shall have to dismiss it also at another and loftier stage of our journey.

—Ernest Crosby.

An Open Letter for Open Minds.

By the Rev. W. G. PRICE.

My dear Friends,—I write in the hope that these lines may reach the notice of some readers at present outside the Unitarian fellowship, who are willing to listen to what we believe we have to teach. It is right that we should know what other people believe in religious matters. Only in that way can we free ourselves from blind prejudices, and take our theological stand on the firm ground of honest conviction. Only in that way can our religion—whatever views we finally hold—be a true religion for us.

Now the chief doctrine of the churches called Unitarian is the overwhelming importance of the good life. We believe that character is an infinitely more essential condition of true religion than creed; that purity of life and conversation are far more necessary than rightness of belief; and we hold that the man whose character is Christ-like is essentially a Christian, by whatever theological name he calls himself.

But we recognise that religion concerns the intellect as well as the heart. And next to goodness we regard as the most necessary religious quality, "openness of mind." This is a far more important thing than the holding of any particular set of theological views. It means the constant willingness to learn, in the belief that God's revelation is not confined to any book, or church, to any time or place; but that he is shedding the light of His truth upon His children's minds everywhere and in every time.

Now one great feature of the Unitarian churches—a feature which has, perhaps, most distinguished them from other Christian communities—lies in the fact that they are churches of the open mind. They are bound by the conditions of no narrow trust deed. Their ministers are not bound to confine their preaching within the limits of a certain creed, but they are given perfect freedom to speak what they believe to be the truth, and as the Spirit gives them utterance. Let us notice what the consequence of this openness of mind has been. On the one hand it has made our churches unpopular, for people always look with suspicion upon new theological thought, and think it means unbelief. On the other hand, the splendid privilege has been given to our churches of being the first among the churches calling themselves Christian to accept and teach certain great truths at first declared false, but afterwards widely accepted. I need not tell you that the theology of most churches has greatly changed during recent years. The doctrine of eternal torment has almost entirely vanished. The doctrine of the Fall and of Natural Depravity has faded in the light of the evolution theory, while the doctrine of the Atonement has been so modified in many orthodox circles as to be a practically new teaching. But at one time the churches called Unitarian were alone among Christian communities in denying the old doctrines and teaching the new truths. While the great cathedrals were still echoing to the harsh old teaching of divine wrath and eternal punishment, from the pulpit of the obscurest little Unitarian church a voice was heard telling of a loving Father, in whose great heart there is no place for wrath, and room for infinite mercy. While the Bishops of the Church of England, to a man, were denouncing the theory of man's origin, as set forth by Darwin, and while there was hardly a favourable voice in the whole field of Nonconformist orthodoxy, the doctrine of evolution was being taught in perhaps every Unitarian place of worship. To-day the theory of evolution is accepted by the whole Episcopacy by the leaders of thought in every Nonconformist church. Such has been the privilege of our churches. Keeping the open mind, holding the faith that no change of theological thought can change the heart's need of God or endanger religion, they have been privileged to pioneer the new truths given to our generation.

Will you help us to do this great work, and will you share this great privilege? As a church of the open-minded, we invite to our side all men and women who believe that God has always more light and life to break forth from His word. We ask you to come and support with us a church free from all doctrinal bonds, and with liberty to revise its teachings of to-day in accord with whatever new light God may to-morrow send.

There is a dogmatism of the undogmatic which is more offensive than the old-fashioned narrowness of sects, because it professes liberality, though it is really quite as narrow. The "free-thinker" forces his own brand of thought upon his offspring as relentlessly as the most orthodox of Methodists.

—Ernest Crosby.

Draw the Line!

Are professing Unitarians sufficiently careful and consistent in keeping loyal to their own Unitarian doctrines? "The Christian Life" has recently very properly called attention to one way in which inconsistency frequently appears, thus:

Do some Unitarians know where they are drifting? It seems that the line of demarcation between Unitarianism and "orthodoxy" in some cases is not only getting thinner, but almost disappearing on the Unitarian side, if we are to judge by the hymns that are occasionally used at public worship. Take, for instance, two verses from a hymn lately sung at one of our flower services:

"Flowers from his gardens, to the children's King,
To the dear Lord Jesus, we his children bring.
He is Lord of Nature, as the Lord of Grace,
All his own the blossoms, of each pleasant place.

"Once the earth was Eden; sin that Jesus slew,
Spoiled its happy beauty, thorns and thistles grew;
But where he was buried, now is paradise,
Lead us thither, Father, till beyond the skies."

Jesus is here exalted to the throne of the Universe, and the legend of the Fall is made to account for a condition of disorder, which Jesus had put to right. It is a pity that such sentiments should be sung in any of our churches, or that such a theology should be sanctioned in our midst. Not long ago a member of a Unitarian Sunday school sang at a social gathering:

"There is a green hill far away without a city wall,
Where the dear Lord was crucified . . .
He died to make us good, that we might go at last to Heaven,
Saved by his precious blood.
There was no other good enough, to pay the price of sin."

As may be imagined, it made some Unitarian ears to tingle. A little more thought and care should be exercised in the choice of words, as well as of the music, or errors may be propagated by singing as well as by preaching.——

What our weekly contemporary here states is perfectly true. The line needs to be more carefully drawn. It is no uncommon thing in Unitarian Churches for the minister to preach one thing and his choir to thoughtlessly teach the opposite in the words they sing to selections of music.

The Orthodox Chill.

What is it? Have you ever been nearly frozen by a look from an "orthodox" Christian savouring of anything but the love of Christ, when you have declared yourself a "Unitarian"? If so, you will appreciate the following:—

"Our own name, 'Unitarian,' has met with some obstructions that other bodies professing now nearly the same faith have avoided. Often among those who have but a superficial acquaintance with its teachings, it stands for a set of beliefs and principles which are attributed to it gratuitously without being of it. The look that some people give you when you frankly call yourself a Unitarian, and the 'Oh' they utter, may be called the orthodox chill. They are good people, doubtless, honest, and well-meaning; but they have no use for your kind of religion.

"But honesty counts for something. The Unitarian name stands for just what it is. It has no disguises, no subterfuges. It claims no tutelage or protection. It may cause a shiver in some who on Sunday placidly and approvingly listen to good Unitarian doctrine from orthodox pulpits." (The Christian Register, U.S.A.)—Yes, we have heard before of people frightened by their own shadows.

It is stimulating to find here and there a man who insists on thinking for himself, and who refuses to accept without proof the most time-honoured theories.—Ernest Crosby.

All just and solid pleasure in natural objects rests upon two pillars, God and man.

—Wordsworth.

A Welcome to Visitors.

The following is printed as a card by our Moss Side Church:—

MOSS SIDE UNITARIAN FREE CHURCH,
Shrewsbury Street, Brook's Bar.
Sunday Services:—Morning, 10-45; Evening, 6-30.
Sunday School, 2-30.

A WELCOME.

It is sometimes stated that strangers visiting places of worship are allowed to come and go, time after time, without any recognition or kindly word. We earnestly desire that such should not be the case here; yet it is not always possible to speak to everyone; and, moreover, while some take it amiss if they are passed unnoticed, others may consider it an intrusion to be spoken to.

We, therefore, ask you to accept this expression of our welcome; and if unconnected with any other Church, we cordially invite you to regularly worship with us in this place. Should you desire a friendly call from the minister, kindly leave your name and address with one of the church officers, or communicate with the minister direct.

This Church is supported by voluntary subscriptions and offertories. We should be pleased if, in time, you see your way to become enrolled as a fellow-member with us. The officers will gladly give you a Church Manual which will tell you how to proceed. No subscription to any Creed or Confession of Faith is required of you. Your exact theological belief is a matter upon which your own conscience must decide. Come and join us.

"Here let no man be stranger."

Minister, Rev. Charles Roper, B.A., 37, Manley Road, Whalley Range.

Secretary, Mr. Wm. Taylor, 450, Stretford Road, Old Trafford.

HOME CIRCLE.

Remember!

Remember the homes where the light has fled,
Where the rose has faded away;
And the love that grows in youthful hearts,
O cherish it while you may!
And make your home a garden of flowers,
Where joy shall bloom through childhood's hours,
And fill young hearts with sweetness.

The Falconers, and No "Ifs."

They were a contrast, Robert Falconer and his grandmother, Mrs. Falconer.

The story of them is told in George Macdonald's novel in Scotch dialect.

Mrs. Falconer was a good woman, but her religious belief was very hard, the severest kind of Calvinism. Her son, Robert's father, was a scapegrace, and a wanderer somewhere on the face of the earth. Mrs. Falconer's creed made her sure that her son was doomed to suffer endless punishment in an everlasting hell. But the boy Robert, her grandson, thought differently.

Once when she and Robert were alone together, she said:

"Pray, Robert, pray for your father, laddie; for we have much reason to be anxious about him. Pray while there's life and hope. Give the Lord no rest. Pray to Him day and night, as I do, that He would lead him to see the error of his ways, and turn to the Lord, who is ready to pardon. Eh, Robert, my man, be a good lad, and serve the Lord with all your heart, and soul, and strength, and mind; for if you go wrong, your own father'll have to bear nobody knows how much of the blame of it, for he's done nothing to bring you up in the way you should go. For the sake of your poor father, hold to the right road. It may spare him a pang or two in the ill place. Eh, if the Lord would only take me, and let him go!"

Weeping fast and silently, she took her neatly-folded handkerchief from her pocket and wiped her grandson's fresh cheeks, then wiped her own withered face. And from that moment Robert knew that he loved her.

Then followed the Sabbath evening prayer that she always offered with the boy. They knelt down together, side by side, in a certain corner of the room.

She had begun to teach him to pray so early that the custom reached beyond the confines of his memory. At first he had had to repeat the words after her; but all such assistance she had given up long ago.

On the present occasion, after she had ended her petitions with those for Jews and Pagans, and especially for the Pope of Rome, in whom, with a rare liberality, she took the kindest interest, she turned to Robert with the usual "Now, Robert," and Robert began.

"O Lord! save my father," and there paused.

"If it be Thy will," suggested his grandmother.

"I'm trying, grandmother," said Robert, "but I cannot say it. I dare not say an 'if' about it. It would be like giving in to his damnation. We must have him saved, grannie."

"Laddie! laddie! hold your tongue," said Mrs. Falconer, in a tone of distressed awe. "O Lord, forgive him. He's young, and doesn't know better yet. He cannot understand Thy ways, nor for that matter can I pretend to understand them myself. But Thou art all light, and in Thee is no darkness at all. And Thy light comes into our blind eyes and makes them blinder yet. But, O Lord, if it would please Thee to hear our prayer . . . eh, how we would praise Thee!"

The boy had more faith than his grandmother. To him there could be no "if." A cruel creed destroys faith, and makes the truest hearts uncertain, as Mrs. Falconer was. There is no "if" about the will of God. There is no "if" concerning the certainty of His power and determination to save every human soul. God is not the terribly cruel being of Mrs. Falconer's Calvinistic creed; He is better than the best thing Robert could think of Him. It is the will of God more even than it was the desire of Robert Falconer that "we must have the sinner saved." And God knows how to do it better than we do. The Unitarian knows no "ifs" about salvation in the next world or in this.

Little folks, live in the present;
Daily strive to be useful and glad,
For when you are old you will find this out,
That many a trouble you've worried about
Is one you have never had.

A Polish King, Ladeslaus, carried about him a picture of his father; and when he was to do any great work, he would look on this picture and pray that he might do nothing unworthy of such a father. So anyone knowing the goodness of God, the Father of all, should resolve to do nothing unworthy of such a Father as He is.

A lad was writing with a diamond on a window-pane.

"Don't write there," said one.

"Why not?" said he.

"Because you can't rub it out."

But, of course, glass may be destroyed, and what is written on it be seen no more. Not so the soul of man, for that is immortal, and what is written on that abides. How careful, then, should we be in making impressions on the soul—and on the souls of others.

A Unitarian Revival.

It is coming. The signs are not lacking. There is going to be a great awakening amongst Unitarians.

Those ministers who attended the meetings in College Week in Manchester this year—July 4th, 5th, and 6th—felt that a new spirit was abroad, and that the persistent work in connection with the Unitarian Home Missionary College Jubilee is the cause of it. "A Unitarian revival is coming, and the College Jubilee is bringing it," someone was heard to say, and many hearts throbbed in accord therewith.

But how is it? It is just this: The task of raising £20,000 for the Jubilee provision of College buildings has made an appeal to the Unitarian "people" imperative. This appeal has been made, and is being continued. At first the past and present students guaranteed £1,000 towards the £20,000, and promised over £1,100. Then a few wealthy friends, stirred to their hearts by this self-sacrifice on the part of the College students, assisted handsomely, securing the first £10,000. Following that, an appeal was made not only to the Unitarian public generally, but to the congregations of our Unitarian churches in particular. Over fifty congregations have already been visited personally by delegates from the Jubilee Memorial Committee, and the appeal has been made direct to them in congregational meeting from pulpit and platform, so as to touch all classes, down to the poorest members, asking for the small subscriptions of the poor as well as the larger donations of the rich, with the result that another £5,000 has been realised. But mark how and from what varieties of people these contributions have come! Nearly 1,500 subscribers have shared the giving of the £15,000 already raised; and these include many small donations down to as little as one shilling. These 1,500 people, and many others of whom they are but a small proportion, have had their interest awakened for the support of the Unitarian Faith. They have been roused into earnestness on this College question. The needs of a Unitarian training college have been powerfully impressed on the minds and hearts of thousands of our Unitarian people. And this has not been done without much explanation and advocacy of Unitarian principles. The College appeal has become a great Unitarian propaganda. Its heralds and messengers have gone forth as apostles of the Faith. And the pecuniary results of their apostolate are only of secondary importance, necessary as they are, compared with the new zeal generated for our glorious Gospel, and the quickening of religious fervour which has become so evident.

And this has re-acted on the College alumni themselves. The General Assembly of past and present students, which met on Wednesday, July 5th, was evidently fired with an enthusiasm that was remarkable, both in its expression and self-restraint. The past and present students there and then promised an extra £250 towards the last £5,000, in addition to the £1,100 already referred to, and determined that the whole of the £5,000 completing the £20,000 should be raised before December 31st of this year, by extending the direct visitation and appeal to churches not yet visited, and by such other means as are open to them. And there is no doubt it will be done. The self-denying example of students and ministers trained in the College, who have numerous other calls on very small and inadequate incomes, giving so much out of their narrow means will not fail in its effect. They do not appeal to others to do what they will not do themselves. Others who possess superfluity will not be able to resist the imperative call of duty that goes to them from this generosity that comes from poverty, nor will the poorer members of our churches allow themselves to be unaffected by such self-denial; they —like their ministers—will not refuse, if necessary, to "go short" of something in order to have their part in this grand effort. This thing is being done out of the power of a mighty faith.

And again on Thursday, at the Missionary Conference, a new form of missionary effort was decided upon: Propaganda by means of a Unitarian Van, to travel from place to place in charge of ministers, each taking say a week in turn, holding meetings, delivering addresses, conducting services, answering questions, conducting discussions, distributing literature, and spreading the Gospel wherever the van goes. This was proposed and carried with enthusiasm. One minister after another volunteered to take a week in turn. A subscription of £100 towards the purchase of a suitable van, properly fitted up, was reported, and it is certain that 1906 will see much really good missionary work of this kind effected for Unitarian Christianity. Ministers and congregations in every locality where the van goes will be called upon to co-operate. This also will help in the awakening. A Unitarian revival is coming. Every earnest Unitarian may help it forward, for it is just as true of every real Unitarian Christian as it was of Christ himself, that each and all have come that others may have life quickened within them, and have it with increasing abundance. Who is there that will not help?

Our Unitarian Fellowship.

Speaking of ministerial converts from orthodoxy to Unitarianism, the late Rev. R. A. Armstrong, B.A., said:

Note that it is the freedom of our communion which is first of all so great a revelation and delight to our pilgrim friends. They find a religious fellowship in which they can obey the leading of God, and no man will gainsay them; in which they can press on and ever on, nearer and nearer to the eternal truth of God; in which not only in the exercise of their thought is there no conflict with any outward authority, Church or Synod, Pope or Priest, but no conflict in the inner man between conflicting duties, since truthfulness, sincerity, is the supreme and initial duty.—(Introduction: "Types of Religious Experience," 1/9 post free, Essex Hall, London).

The Anerley Question Again.

Dr. Warschauer sends two letters in reply to the "Unity" article of last month. They are as follows:

203, Anerley Road, S.E.,
July 15th, 1905.

Dear Sir,

I am sorry to have to trouble you with the enclosed reply to your article on "The Anerley Question," and must ask you to be so good as to insert it *in toto;* as the article in question attributes to me conduct at once dishonest and dishonourable, you will see that any other alternative I might be compelled to take would, from your own point of view, be much less desirable.

Yours sincerely,
J. WARSCHAUER.

The Editor, "Unity."

Anerley Congregational Church,
London, S.E.,
Ministers: July 13th, 1905.
Rev. Hugh C. Wallace,
Rev. J. Warschauer, M.A., D.Phil.

Dear Sir,

It has been my experience that mis-statements made publicly spring in the great majority of cases from misunderstandings rather than a desire to misrepresent; and an article in your issue for July, entitled "The Anerley Question," forms no exception to that rule.

The initial misunderstanding is all contained in your description of the scene of my late pastorate as "Clifton Unitarian Church," with the implied inference that the teaching given there was bound to conform to some standard of denominational doctrine—which, by the way, would be a curious interpretation of the "Open Trust."

But as a matter of fact, no such obligation rests upon the Minister of Oakfield Road Church, Clifton; and again, as a matter of fact, it has never been a secret that my teaching concerning the Person of our Lord differed considerably from what is known as the current Unitarian view. The whole point, indeed, of the criticisms passed upon the views I published on the doctrine of the Incarnation, was that those views, right or wrong, were not Unitarianism—that they differed from what the late revered Richard Armstrong called "a fulfilled achievement of Unitarian thought."

This divergence of mine from the accepted Unitarian standard troubled me very little, inasmuch as I was under no bond to conform to any such standard. I went on preaching my own convictions, not at all concerned that they should be technically Unitarian, but very much concerned that they should be as true as earnest thought and experience could make them; and it was my happy lot to make those convictions acceptable to a people not given to heresy-hunting, but willing to let the preacher honestly speak the message he honestly believed to have been committed to him.

And thus it is that I was able to pass from Clifton to Anerley without changing my views—and why it does not follow in the least from this that I "still believe in Unitarianism"; thus it is also that I am not in the least guilty of the design you attribute to me, viz., of "receiving a stipend as a Unitarian preacher" from a Congregational Church, or "furthering Unitarianism inside a Congregational Church." Had you read more carefully the letter which I wrote to the *Inquirer* of May 27th, and from which you quote, you would have noticed that in it I plainly state that my sympathies are opposed to the tendencies at work in the Unitarianism of the day.

Let us give each other credit for at least the intention of integrity, that we should differ from each other on points of doctrine, is a small matter, comparatively; that we should seek after truth in love, and so help to promote the kingdom of God, matters everything.

Faithfully yours,
J. WARSCHAUER.

The Editor, "Unity."

In common fairness, Dr. Warschauer's reply would have been inserted "in toto" as a matter of course, so a veiled threat was not required to secure it. An attempt at intimidation is quite useless to effect an alteration in the position "Unity" has taken. Evidence and proof of misrepresentation would at once have that effect, for misrepresentation would be unjust. But there is no such evidence or proof in Dr. Warschauer's letter. The Oakfield Road Church, Clifton, in its present theological position, is correctly styled "Unitarian," as it is not Trinitarian. The teaching from its pulpit, even when Dr. Warschauer was its minister, did conform to such "standard of denominational doctrine" as is held to be fundamental to Unitarianism, namely: the Sole Deity of the Father, and that Jesus is not to be worshipped as "God the Son." Dr. Warschauer at Clifton did not advocate Trinitarianism nor the worship of Christ as Almighty God. On the question of "Incarnation," there is no "standard of denominational doctrine" amongst Unitarians. There is considerable variety of view amongst them as to the person of Christ. The fact that Dr. Warschauer was free to teach his views "concerning the Person of our Lord" at Clifton, and in any of the Unitarian pulpits—not a few—in which he has preached—is evidence of latitude amongst Unitarians on that subject, with liberty to judge for themselves and to believe as they can. As to the degree of the Incarnation of God in Christ, they agree to differ.

It should be noted that the "Unity" article did not characterise Dr. Warschauer's conduct as either "dishonest" or "dishonourable," but described it as "confusing" to the minds of people seeking for guidance. Dr. Warschauer's letter does not make the matter less confusing to such. Up to a few weeks ago, and for about six years previously, he was known and understood to be the "Unitarian" minister at Clifton. For the year ending December 31st, 1904, he was a subscribing member of the British and Foreign Association, the main object of which is "the diffusion of the principles of Unitarianism." Dr. Warschauer would not subscribe in support of the diffusion of Unitarian principles if he did not believe in them. Clearly he was a Unitarian in 1904; and so recently as May 27th, 1905, he had removed to Anerley "without changing" his views. If his views are the same now at Anerley as they were at Clifton, and when support-

ing the Unitarian Association, it is not possible to come to any other conclusion than that he was as much Unitarian in his views when he moved to Anerley as when he was agreeing at Clifton to the diffusion of Unitarian principles. He is as much a "white man" now as then, and equally as much a "Unitarian preacher" as he was then, meaning "Unitarian" inside the "preacher." It may be an awkward position, but he himself has made it so.

Dr. Warschauer says his sympathies are "opposed to the tendencies at work in the Unitarianism of the day"; perhaps he does not mean "all" the tendencies, only "some." Every Unitarian could go that far. No doubt many Congregationalists are opposed to some tendencies in Congregationalism. And possibly Dr. Warschauer is. But he has been "able to pass from Clifton to Anerley without changing" his "views," and yet, strangely enough, he says that "it does not follow in the least from this that" he "still believes in Unitarianism." Well—he was Unitarian; if unchanged, he still believes in Unitarianism; if he does not still believe in Unitarianism as much as in 1904—then he has changed. There is a plain contradiction, and Dr. Warschauer has not cleared it up. His integrity has not been questioned, but his consistency does not appear. For his sake, it would be better were it more evident.

As to the "Inquirer" letters, they were read carefully before the "Unity" article was penned. In Dr. Warschauer's letter to the "Inquirer" of May 27th, he does not deny the statement that a sermon of his had just been published in a series announced as being "by Unitarian ministers" with his unqualified consent; nor did he contradict the statement made in the "Inquirer" that he "is as much a Unitarian now as he has ever been"; he did not dispute that he had "publicly stated that the transfer of his services from one communion to another signifies no theological change whatever." Did he not, on the contrary, state that the editor of the "Inquirer" was quite correct in saying that Dr. Warschauer goes from one "free" church to another, though the Anerley Church is not free from an orthodox doctrinal trust deed? And what significance can there be in all this anxiety on the part of Dr. Warschauer to make it plain that he goes to a church as "free" as that he has left, or of Mr. Halsey's attempt to assure the Unitarian public that at Anerley the pulpit is "absolutely free," if not to show that there is nothing to prevent a "Unitarian" preacher being minister at Anerley?

Theological Kittens.

Phillips Brooks, the famous Episcopalian clergyman of Boston, U.S.A., situated as he was in the metropolis of Unitarians, was once, it is said, confronted with Unitarianism in a way as amusing as it was unexpected. The story is that a boy called upon him, having two black kittens to sell. But Dr. Brooks said that he did not want any kittens. The boy was persistent, and as an additional inducement he urged that they were real "Episcopalian" kittens.

Dr. Brooks smiled, and said decisively: "I don't want them."

A short time after, the same boy called again with the self-same kittens, and once more offered them to Dr. Brooks for him to purchase.

"Did I not tell you I did not want them?'"

"Yes, you did," said the boy; "but these are 'Unitarian' kittens."

"Unitarian kittens," observed Dr. Brooks in surprise; "why, you said the other day that they were real 'Episcopalian.'"

"So I did," acknowledged the artful lad; "but since then they have had their eyes opened."

The amusement of the popular preacher can be better imagined than described. It is not said whether he bought the kittens or not, nor whether the boy himself was of a Unitarian stock; but it is evident that he thought that Dr. Brooks had strong Unitarian sympathies.

Orthodoxy and Insanity.

We frequently see persons in insane hospitals sent there in consequence of what are called religious mental disturbances. I confess that I think better of them than of many who hold the same opinions and keep their wits, and appear to enjoy life very well outside of the asylums. Any decent person ought to go mad if he really holds such opinions. It is very much to his discredit in every point of view if he does not. Anything that is brutal, cruel, heathenish, that makes life hopeless for most of mankind, and perhaps for entire races—anything that assumes the necessity of the extermination of instincts which were given to be regulated—no matter by what name you call it—no matter whether a fakir or a monk, or a deacon, believes it—if received, ought to produce insanity in every well-regulated mind. That condition becomes a normal one under the circumstances. I am very much ashamed of some people for retaining their reason, when they know perfectly well that if they were not the most stupid or the most selfish of human beings, they would become noncompotes at once.—Dr. Oliver Wendell Holmes.

The Essence of Unitarianism.

"The Christian Register" (Boston, U.S.A.) says: It is of the very essence of Unitarianism to claim that religion cannot be monopolised by any sect and to stand up against any assumption of authority by any human being or any organisation of religious people. It is the intention which lies back of all the culture and polish of our Church, to produce men and women who will be free, tolerant, magnanimous, and willing always and everywhere to work with all good people who will work with them.

Bid me to wake
Girded and shod, and bid me play
The hero in the coming day.
—R. L. Stevenson.

Christianity and Social Duty.

Christianity means Christian Brotherhood. It means Christian unity in the church; it means Christian democracy in the nation; it means an international brotherhood, in which all the nations of the earth shall have a part; it means fellowship, communion, a common life. The world will not be redeemed by a tariff, nor by the abolition of tariffs; by a personal tax, nor by the abolition of personal taxes; by levying everything on the land ,nor by the levying of nothing on the land; it will not be redeemed by Socialism nor by Individualism; it will not be redeemed by the Republican party nor by the Democratic party, nor by the Prohibition party. It will be redeemed only when we come to understand that, because we have one Father in heaven, we are all brethren; and the rich brother will see in the poor a brother, and the strong will see in the weak a brother, and the competent will see in the incompetent a brother, and the pure-minded and the developed will see in the impure and undeveloped a brother; and the Christian Church will do what Christ did—not say, I will care for the worthy poor, but also, Give me the unworthy poor, what can I do for them? For to be a Christian is to bear one another's burdens, and so fulfil the law of Christ. Religion is not a narrow gate through which a single individual can slip into a state of bliss, and leave the rest of the world outside. If it were, I would not want it, I would rather stay where men are in sorrow and in struggle, in poverty and in need, and share their sorrow and their suffering with them, than escape alone on a life-line and leave the rest to perish.

—Dr. Lyman Abbott.

The Name "Unitarian."

By the late Rev. J. W. CHADWICK, U.S.A.

"When a God would ride, anything serves him for a chariot"; and let our Unitarianism be something god-like, let it be even manly, and the name will carry anything of grace or glory that we can impose. Names have their rights as well as breathing men; and the Unitarian name, with its great historical and personal associations, carrying along with it, as the sun its planetary stars, the names of Priestley and Lindsey, and Channing and Dewey, and Martineau and Parker, and Hedge and Bellows, and Clarke and Emerson, and Furness and Gannett, and Sumner and Curtis, and a host besides, too great for numbering, is a name to conjure with, to bring bright spirits from the vasty deep of thought and moral will, to bring dark spirits out of hiding to receive their doom.

As for the original meaning of the word "Unitarian," were we entirely sure of that, it ought not to have a feather's weight in determining the present use of it. In what unfathomable abysses of absurdity should we be landed every day if we attempted to fasten upon others or ourselves the original meanings of the words which we habitually use! Then, every pin would be a feather, and every style a graving tool. Then, all our pecuniary transactions would be in flocks and herds; and every sycophant would be an informer against persons stealing figs. There are those who say that the name Unitarian originally suggested a method of mutual toleration agreed upon in Transylvania by Catholics, Lutherans, Calvinists, and Socinians. That would be a meaning of which we might well be proud, but it would have no binding force.

Here and there an individual society chooses to call itself "the Free Church" of this or that town or city, without being on that account any freer than many of its neighbours, or any freer than it was before. The Unitarian opportunity is not, as I take it, an opportunity to give up our historic name, and rename ourselves with some other less concrete, it haply so it may be more attractive to those who, wearying of this or that orthodox enclosure, dread the re-naming of themselves by any name short of the most abstract and universal possible. "Scrooge never painted out old Marley's name"; and though in most particulars he was not a pattern of things holy, in this particular he was wise unto salvation. He recognised the inspiring force of a tradition.—(May, 1893.)

The Unitarian's Perfect Intellectual Freedom.

Every one of the ordinary methods by which other churches strive to secure some sort of theological unity within their territory, we absolutely and unhesitatingly reject. We have no subscription to any Articles of Faith, like the Church of England and the Presbyterians. We lay down no creeds to be recited in public worship, like the Catholics or the Church of England. We have no statements of doctrine in our trust deeds, like the Congregationalists and the Baptists. We put no doctrinal questions to students in our colleges, or candidates for our pulpits, or persons desiring to become members of the church, like most of the Baptists, and, I think, all the Congregationalists. We have never expelled any man from fellowship with us for doctrinal unsoundness, like the Quakers.—R. A. Armstrong, B.A., "The Principles and Ideals of the Unitarians." Essex Hall, London, 1d.

Mankind is not divided into good and bad people, but each individual has his good half and his bad half, and the best of all discipline is that which is exercised by the saint in a man over the sinner in him. This is the only real self-government, and the education which tends towards it is worth more for the public safety than all our penal institutions put together.—Ernest Crosby.

UNITY.

Published monthly. One copy, post free, 1d., or 1/- a year; 12 for 6d., or 6/- a year. All communications for Publisher or Editor to Ivy House, Mottram, Manchester.

UNITARIANISM IS:

Christianity as Christ taught it.
God's Fatherhood for all, for ever.
The Brotherhood of all men, everywhere
Salvation of all; not one to be lost.
Safety of each by the safety of all.
Unity of God in one Person—the Father.
Unity of Man; unity of all Truth.
Freethought in Religion.
Character before creed.
One world at a time.

IF YOU ARE NOT ATTACHED

to any place of worship, and wish to combine worship with liberty of thought and free inquiry, be sure and attend the Unitarian church or chapel nearest to where you live, or in your neighbourhood. You will be heartily welcome.

Any church desiring to adopt "Unity" monthly without trespassing on the church fund for the cost, may defray the expense by securing a number of small subscribers to make a separate "Unity" Fund. 100 per month, post free, could be paid for by 12 persons subscribing 2d., and 18—1d. per month; with Calendar page, 5s. 6d. extra, making 9s., 20 persons at 3d., 15 at 2d., and 18 at 1d. 250 copies monthly, with Calendar page, as at Mottram, 13s. 6d. per month, can be paid for by 12 persons at 6d., 12 at 3d., 12 at 2d., and 30 at 1d. A small "Unity" Committee with a secretary can do it, amongst members and elder scholars and friends.

The back page can be used for Church Notes and Calendar, or Local Notices, at a charge of 5/6 per month for full page (2 columns), 3/6 half-page (1 column), in addition to the ordinary price for the quantity of copies purchased monthly. Terms to Churches and Societies for quantities are as follow:—

Copies.	Not localised.			
100	..... 3s. 0d.	carriage	6d.	One page localised 5/6 extra per month.
250	..... 7s. 6d.	carriage	,,	
500	..... 13s. 6d.	carriage	,,	
1000	..... 25s. 0d.	carriage	,,	

Localised page standing for six months unaltered, only 2/- extra per month.

Special arrangement for large quantities for six or twelve months, or for localised advertisement covers.

TO SUBSCRIBERS.

A blue pencil mark here [ ] intimates to the individual subscriber who receives this copy that his orders are completed, and that a renewed subscription is now due if the continued supply of "Unity" is desired.

A NEW COMMUNION SERVICE.

(Reprinted from "UNITY") 4 Pages.

Adaptable for any Social Meal amongst Church Members.

CONTENTS:—A "Grace"; Remembrance Sentences; Communion Address; a Membership Covenant; the Lord's Prayer; a Benediction; a Doxology.

It emphasises Christian Discipleship and Church Fellowship. It makes a Communion Service reasonable and natural.

Two Sample Copies, 1d., post free; 50 Copies, 1/-: 2/- per 100;—from "UNITY," Ivy House, Mottram, Manchester.

THIS MAGAZINE

IS PRINTED AT THE

"HERALD" OFFICE, ASHTON-UNDER-LYNE,

WHERE A SPECIALITY IS MADE OF THIS CLASS OF WORK.

Printing of all descriptions.

Neatest Work. Lowest Terms.

When you have a Printing Order to p'ace, try the "HERALD" Co., Cavendish Works, Ashton-under-Lyne, and they will suit you. . . . . . .

ENLARGEMENT OF "UNITY."

"UNITY" is enlarged from 8 to 12 pages to provide room for advertisements which would otherwise trespass on space required for reading matter. "UNITY" has now a large monthly circulation, and is a valuable medium for advertisers. It is adopted by an increasing number of Churches, which take a monthly parcel of copies for regular distribution amongst their members and friends; and, in addition, has a good general circulation. But the proprietor needs the support of UNITARIAN ADVERTISERS to enable him to bear, without risk, the extra cost of enlargement.

ADVERTISEMENT RATES.

1 inch (col.),	1 insertion,	1/6;	6 m'ths,	1/3 per month;	12 m'ths,	1/-
¼ page	,, ,,	4/6;	,,	3/9	,, ,,	3/-
½ ,,	,, ,,	8/-;	,,	6/6	,, ,,	5/6
Full page	,, ,,	15/-;	,,	12/6	,, ,,	10/-

[ADVT.]

NO FLESH! NO TOBACCO! NO ALCOHOL!

"I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God." Rom. xii., 1, 2.

"Do thyself no harm." Acts xvi., 28.

"Ye shall know them by their fruits." Matt. vii., 16.

"To HIM that knoweth to do good, and doeth it not, to HIM it is sin." James iv., 17.

"Be ye therefore perfect even as your (Heavenly) Father." Matt. v., 48.

If a disciple Drinks Intoxicating Liquor!
Eats or Smokes Tobacco!!
Eats the Flesh of Animals!!!

Can he say?—"I prove all things, and hold fast that which is good." 1 Thess. v., 21.

I "abstain from all appearance of evil." 1 Thess. v., 22.

I "Cast off the works of darkness and put on the armour of light. Rom. xiii., 12.

"My meat is to do the will of Him that sent me."

"Whether therefore I eat or drink, or whatsoever I do, I do all to the glory of God." 1 Cor x., 31.

"That I can reprove while the mote is in my own eye."

I "am my brother's keeper." Gen. iv., 9.

I do "love my neighbour as myself." Matt. xix., 19.

That "whatsoever is true, honest, just, pure, lovely, or anything of good report, praise or virtue, I think on these things and do them." Phil iv., 8.

I "am a living epistle known and read of all men" (including juvenile smokers). 2 Cor. iii., 2.

I "will not touch the unclean things." 2 Cor. vi., 17.

By abstention comes more quickly the Kingdom of Righteousness, and the Gospel Teacher shall more fully possess the divine unction of the Holy Spirit of God, and the people shall be more powerfully drawn to the peaceful and gracious sway of Jesus.

HARRISON'S RE-VITALIZER.

FOR OUTWARD APPLICATION.

Used as directed will give immediate relief in Rheumatism, Gouty Pains, Sciatica, Stomach Chills, Bruises, Chilblains, Sore Throat, Sore Chest, Coughs, Neuralgia, &c., for which it is invaluable.

Price 1s. 3d. Post Free.

Made by HARRISON BROS., 105, Wilmslow Rd., Rusholme.

A NEW PROPAGANDIST LEAFLET.

"Thinkers Wanted!"

2 page leaflet reprint from "Unity."
JUST THE THING—

To put into the hands of the thoughtless to provoke thought—or, to give to orthodox and heterdox friends as a brief yet clear exposition fo what Unitarian Christianity is, and what it is not.

1s. per 100.—From Editor of "Unity."

MAPLETON'S NUT FOODS.

Nuts are the finest foods known to science, and my NUT FOODS are simply Nuts prepared in convenient forms for everyday use. They are all easily digestable, very strengthening, and delicious in flavour.

Begin by trying the following:—

WALNUT CREAM BUTTER, 1/- per lb. Sample Tin, 2d.
NUTTER, for Cooking purposes, 1/11 per 3 lb. tin.
FRUITARIAN CAKES, 20 varieties, 3d. to 7d. per half lb. packet, also in 1d. Samples.

Send for full descriptive price list from the manufacturer:—

HUGH MAPLETON, Colonial House, 2, Dolphin St., ARDWICK, MANCHESTER.

SPEIRS' INEXPENSIVE, PORTABLE, and DURABLE & HABITABLE

IRON & WOOD BUILDINGS FOR CHURCHES,

Pavilions, Sanatoria, Drill Halls, Asylums, Bungalows, Hospitals,

SCHOOLS.

(TERMS OF PAYMENT ARRANGED IF DESIRED)

Designs and Estimates FREE on application to **SPEIRS & CO.**, 125N, West Regent St **GLASGOW.**

Automatic Dry Earth Closets.

New Harrison SWIFT GOLD MEDAL

KNITTER

Profitable and Pleasurable Occupation.

KNITS Socks, Stockings and Garments. Everyone including your friends and neighbours require knitted goods, and no purchaser for a small family could save less than 20 per cent. upon the outlay for private use. The wide scope and extensive capacity of production ensures the safest means of a living of any trade extant.

HARRISON KNITTER WORKS:
259, UPPER BROOK ST., MANCHESTER.

LISTS FREE

A HELPFUL HANDBOOK

Of Unitarianism. "UNITY" Nos. 1 to 12, with detailed Index, bound in stiff paper cover.

ONLY LIMITED NUMBER OF COPIES.

Order at once (with cash). Price **6d.**, by post 7½d.; 3 copies 1/6, post free; 12 copies 5/6, post free. Ivy House, Mottram, Manchester.

THE CHRISTIAN LIFE —AND— UNITARIAN HERALD.

THE OLD-ESTABLISHED UNITARIAN WEEKLY.

Special contributions of interest to Unitarians and liberal religious thinkers generally. Reviews and Views, by the Literary Editor; Notes of the Week, Denominational News, etc., etc., etc.

ONE PENNY WEEKLY, from all Newsagents.

Subscription: 6/6 per annum, to all parts of the world.

Advts., 3/6 per inch; Births, etc., 6d. per line; Sits. Wanted, etc., ½d. per word, minimum 6d.; Officials, 6d. per line. Special quotations on application. Published every Friday afternoon, by

REVEIRS BROS., 5, Fetter Lane, London, E.C.

The Inquirer

ONE PENNY WEEKLY.

6/6 per year to all parts of the world.

SPECIAL ARTICLES AND REVIEWS.

NEWS of the CHURCHES, SOCIETIES, and ASSOCIATIONS.

Advertisement Charges—

3/6 per inch; Births, etc., 6d. per line; Calendar Notices, 10/- per year, two lines; Situations, 20 words, 1/-, three insertions charged as two. Appeals, 6d. per line; repeated matter, 3d. per line.

PUBLISHED EVERY FRIDAY.

A Fine Opportunity for "Unity" Readers!

BOOKS FOR THE HOME, OR FOR SCHOOL AND CHURCH LIBRARY.

By arrangement with the Publisher we are able, for a short time only, to offer the Magnificent Library,

"The Reformer's Bookshelf"

AT HALF PRICE.

This standard Series consists of 20 handsome 3s. 6d. Volumes, bound in cloth gilt, by such Specialists as

L. T. HOBHOUSE,
GEORGE JACOB HOLYOAKE,
HENRY DUNCKLEY,
THOROLD ROGERS, and
JOHN MORLEY.

The Published Price is: 20 volumes at 3s. 6d. £3 10 0
OUR OFFER IS: 20 VOLUMES at 1s. 9d.... £1 15 0
OR A HALF SET OF TEN VOLUMES for £1 0 0

You may get the entire Set of 20 Volumes for £1 15s. if you pay Cash, or you may pay in monthly instalments of 5s. each.

THE BOOKS.

The First Half Set of 10 Volumes, price £1, payable 5/- forthwith and the balance by monthly instalments of 5/- each.

Vols.

1 & 2. "SIXTY YEARS OF AN AGITATOR'S LIFE"; GEORGE JACOB HOLYOAKE'S AUTOBIOGRAPHY. 2 vols. Fourth Edition.

3. "THE LABOUR MOVEMENT." By L. T. HOBHOUSE, M.A. PREFACE by R. B. HALDANE, M.P.

4 & 5. "THE ECONOMIC INTERPRETATION OF HISTORY." Lectures on Political Economy and its History, delivered at Oxford. 1887-1888. By Prof. THOROLD ROGERS. Third Edition. 2 vols.

6 & 7. "THE INNER LIFE OF THE HOUSE OF COMMONS." Selected from the Writings of WILLIAM WHITE, with a Prefatory Note by his Son, and an Introduction by JUSTIN McCARTHY, M.P. 2 vols.

8 & 9. "CHARLES BRADLAUGH"; HIS LIFE AND WORK. By his Daughter. 2 vols.

10. "THE GLADSTONE COLONY." By JAMES FRANCIS HOGAN, M.P.

The Second Half Set of 10 Volumes, price £1, payable 5/- forthwith and the balance by monthly instalments of 5/- each.

Vols.

11 & 12. "THE LIFE OF RICHARD COBDEN." By JOHN MORLEY. 2 vols.

13. "LABOUR AND PROTECTION." Edited by H. W. MASSINGHAM.

14 & 15. "THE INDUSTRIAL AND COMMERCIAL HISTORY OF ENGLAND." By Prof. THOROLD ROGERS. 2 vols.

16 & 17. "THE POLITICAL WRITINGS OF RICHARD COBDEN." A New Edition. With Preface by Lord WELBY, and Introductions by Sir LOUIS MALLET and WM. CULLEN BRYANT, and a Bibliography. With Frontispiece. 2 vols.

18 & 19. "BAMFORD'S PASSAGES IN THE LIFE OF A RADICAL." Edited and with an Introduction by HENRY DUNCKLEY ("Verax"). 2 vols.

20. "THE BRITISH INDUSTRIES UNDER FREE TRADE." Edited by HAROLD COX.

If only one Half Set is required please state which is to be forwarded.

SUBSCRIPTION—Order Form.

..... 1905.

To the Publisher of "Unity."

I enclose 5s.

Please to send me the First, or Second Half, Set of Vols. in "THE REFORMER'S BOOKSHELF," as above, namely 10 volumes Bound in Cloth, for which I agree to make you, or anyone you appoint, a further payment of 5s. per month from this date until the account be paid.

The volumes not being my property until paid for, I engage that I will not dispose of them before my payments are completed. If for any reason you are unable to fill this order, the return of my deposit shall cancel this order.

Signed .....

Rank or Occupation .....

Address .....

.....

By.....(Indicate here Rail or Carriers).

A Sample Volume from the above List will be sent Post Free to any address on receipt of 3s. 6d.

If an order follows for a Set or Half Set this payment will be considered as a contribution towards the total sum to be paid.

NOTICE TO ADVERTISERS ! ! !

UNITY HAS A LARGE CIRCULATION AMONGST CHURCHES AND THE GENERAL PUBLIC.

CHURCHES TAKE A PARCEL OF COPIES EVERY MONTH FOR . . . . . .

SYSTEMATIC DISTRIBUTION AMONGST MEMBERS, FRIENDS, & NEIGHBOURS.

THEREFORE, "UNITY" IS A MOST VALUABLE ADVERTISING MEDIUM.

ADVERTISEMENT RATES are so low as to little more than cover cost of printing and distribution.

ALL ADVERTISERS IN SYMPATHY WITH "UNITY," AND THE PROPAGATION OF REASONABLE VIEWS OF RELIGION, ARE URGED TO SUPPORT "UNITY" BY ADVERTISING IN ITS PAGES.

ADVERTISEMENT RATES.

	One Insertion. s. d.	6 Months. s. d.	12 Months. s. d.	
1 inch (column)	1 6	1 3	1 0	per month.
2 inches "	2 6	2 0	1 6	" "
3 " "	3 6	3 0	2 6	" "
¼ page "	4 6	3 9	3 0	" "
½ " "	8 0	6 6	5 6	" "
Full page "	15 0	12 6	10 0	" "

"UNITY," Ivy House, Mottram, Manchester.